



Concept of Peace and Tranquillity in Islam

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[This article was translated and transcribed from a lecture delivered by the Shaykh with the same title. Any errors are from me and Shaytaan and the Shaykh is free from them. I ask Allah to make this beneficial for the Ummah and to bless the shaykh. Ameen]

Verily all praise is due to Allah, the Most High. We praise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves, and our wicked deeds. Whomsoever Allah guides none can misguide him and whomsoever Allah misguides no one can guide him. I bear witness that there is nothing worthy of worship except Allah, and I bear witness that Muhammad is the messenger and servant of Allah.

O you who believe! Fear Allah as He should be feared and die not except in a state of Islam. [Aali Imraan 3:102]

O mankind! Be dutiful to your Lord, Who created you from a single person and from him He created his wife, and from them both He created many men and women. And fear Allah through Whom you demand your mutual [rights] and [do not cut the relations of] the wombs. Surely, Allah is ever an All-Watcher over you. (an-Nisaa 4:1)

O you who believe! Keep your duty to Allah and fear Him, and speak the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger has indeed achieved a great success. (an-Nisaa 33:70-71)

To Proceeds, the most truthful speech is the Book of Allah and the best guidance is that of Muhammad. The worst of affairs are the muhadaathaat (newly invented matters), and every innovated matter is a bid'ah, every bid'ah is a dalaalah (misguidance), and every dalaalah is in the Hell fire.

Islam has established a life of safety and tranquility for mankind. This command has not only been established upon the individual but also upon the rulers—that they maintain those who are under their rules in safety and tranquility. We ask Allah to bless us with the knowledge that will keep us safe and afford us tranquility. It is Islam that has granted safety and it is Emaan that affords tranquility to an individual. It was not until the advent of islam that safety and tranquility existed, for these were items that did not exist during the pre-Islamic era.

During those time man was in turmoil. There was unrest within the land—and how many times have we read in how many different books about the fighting that took place during the pre-Islamic era. Just to illustrate we will give an example. During that era there existed a tribe called Masood, who was engaged in fighting with another tribe for 40yrs. And what was the cause of this lengthy fighting? One of the tribes had a bird, which had laid some eggs. The tribe had built a cage for her and placed her inside so that she can await the hatching of her eggs. One day another tribe was riding by the area and one of the camels stepped on the cage breaking the eggs. This enraged the first tribe and they slew a man from the second, and the second slew two from the first. This tit for tat killing continued with each tribe for 40yrs.

This violence existed because they had not been blessed with Islam as off yet. There did not exist anything that could undo their hatred and unite their hearts. Every tribe had its own laws, and whoever was the strongest pushed his ideologies upon the weak and oppressed them. There existed no safety for the people, because besides tribal fighting the people also had to deal with thieves and highway robbers that plagued the roads.

The Messenger of Allah had said that a time would come when a woman will leave her house with all her belonging, having no fear of anyone except for Allah.

Ibn Haajam [unable to make out the name] than relates that he had witnessed this with his own eyes. A women had left her house with her valuables and came to Mecca with any fear of anyone (thieves, robbers) and then return back to her home in safety.

Allah says in Surah Aali Imraan

Remember when you were enemies and then Allah joined your hearts together. [Aali Imran 3:103]

Allah joined their hearts together so that their disagreements vanished, their hostilities ceased. It was Islam that cultivated this love within their hearts. And Islam is that one Deen, which teaches and puts into practice peace and safety. Where ever Islam does not exist than there is no such as peace and safety. Look at the "great nations" of the world today. If for 30 minutes there was to be a blackout in America than how many crimes would be committed? How many how many homes would be looted? And how many other untold horrors would be committed. Why? Because there is no faith, no religion, no order, and no society that can promise complete safety and peace other than Islam.

(It is a great Grace and Protection from Allâh), for the taming of the Qur'aysh. (And with all those Allâh's Grace and Protections for their taming, We cause) the (Qur'aysh) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear). So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah). (He) Who has fed them against hunger, and has made them safe from fear. [Qur'aysh 106:1-4]

In this ayah Allah has mentioned two journeys that the Qur'aysh would embark on—One in the summer time (toward Shams) and one in the winter (toward Yemen). Allah then mentions that because of the safety that they were awarded, they should worship Him Alone and not associate anything to Him. And then Allah mentions His favors upon them, For He fed them against hunger and whenever fear would arise in their hearts He would grant them safety. However we must not forget an important part of this ayah, which is that in order to be granted these Favors from Allah than worship should be only for Him—And this is only established through Tawheed.

From this ayah it has been established that a requirement exists in order to be blessed with safety and tranquility and that is establishing and maintaining correct Tawheed. Both fear and safety are from Allah and it is the lack of the correct Tawheed that causes fear to creep into the hearts. Peace and safety is a due right upon us and Allah shall only grant it once we give Him His due right.

It is collected in Shahih Bukhari on the authority of Mu'adh bin Jabal

While I was riding behind the Prophet and between me and him there was only the back of the saddle, he said, "Oh Mu'adh! " I replied, "Labbaik, Oh Allah's Apostle, and Sa'daik!" He said, "Do you know what is Allah's right upon his slave?" I said, "Allah and His Apostle know best." He said "Allah's right upon his slaves is that they should worship Him alone and not worship anything else besides Him." Then he proceeded for a while and then said, "O Muadh bin Jabal!" I replied, "Labbaik, Oh Allah's Apostle, and Sa'daik!" He said, "Do you know what is the right of the slaves upon Allah if they do that?" I replied, "Allah and His Apostle know best." He said, "The right of the slaves upon Allah is that He will not punish them (if they do that)."

The grievances of this world can be dealt with, however this does not and will not hold true for the grief's that will be let loose in the hereafter. The smallest punishment in the hereafter will be shoes made out of fire that will make the brain boil. And whosoever will be awarded this punishment will believe that he has received the most severe retribution. Only his two feet will have shoes of fire while the rest of his body would be free from the fire. His brain would boil just like a pot of stew boils over a fire—and for this reason he would believe that he has the most severe punishment.

Allah is mentioning through His Messenger that whosoever holds fast to the truth of Allah and abides by the Tawheed brought by His Messenger than the grief's, fears and worries of this world are only slight compared to those that will be encountered by the disobedient in the hereafter. To save ourselves from that punishment and to ward of the fears in this world, than we must be very keen in safeguarding our Tawheed.

(He) Who has fed them against hunger, and has made them safe from fear. [Qur'aysh 106:4]

Allah clearly mentions that it is He who wards of hunger and He who grants safety. It is these two things that effect humans the most in this world, fear and hunger—and these two can be achieved if we apply

that which Allah mentioned in the earlier verse.

So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah). [Qur'aysh 106:3]

In order to obtain safety and tranquility than we must understand and implement the Right of Allah, then and only then will Allah grant us our right. If we are afflicted with even the smallest grief than it is upon Allah that we must turn and no other—which is a form of worship.

Prophet Sulaymaan had the greatest kingdom that any ever had or will have on this earth—from man, jinn, and animals. His reign stretched into everything, and this was the blessing of Allah that had been bestowed upon him. However this kingdom at one point was held on destruction because of a lack of rain. When Prophet Sulaymaan took out his people to go and pray for rain, he came across an ant with its hands outstretched asking Allah for Rain. It said, “Ya Allah we are your servants (Makloq) and it is you who have given us life...”

This was the Aqeedah of the ant, which comprised of two important factors. The first being that if there is any grief than to call upon Allah alone, and second that Allah is our Creator and non besides Him can be the Creator.

What is the ant asking for, Ya Allah it is You who have created us and we need water. This water is the right that Allah has promised and it is only off Allah that she is asking. After seeing this Sulaymaan told his people to return because Allah had accepted the dua of this ant. Because of the dua of this small creature Allah saved the kingdom of Sulaymaan. This is the power of Tawheed, which is the Right of Allah. If one becomes an active participant in this Right of Allah than know for sure that Allah will also grant His servant his right.

The Messenger of Allah said to Abdullah ibn Abbas,

I will teach you something, which will be of benefit to you. Become a protector of Allah's Right and He will protect you.

If we were to become protectors of Allah Right of Tawheed than surly Allah will protect us and grant us safety and tranquility. This promise is evident in numerous ayah and hadiths. If we were to look at the story of Khidar that Allah narrates in the Q'uran we can see this promise.

Allah says,

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsa (Moses)] said: If you had wished, surely, you could have taken wages for it!" [Al-Kahf 18:77]

And then He says,

And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience. [Al-Kahf 18:82]

The father of those children was a righteous man and for that reason Khidr straightens the wall. That man had safeguarded the Tawheed of his Lord and Allah granted him his right and the right of his children by safeguarding the wealth he had left for them and thus keeping grief of poverty away from them. This is the outcome, the power of Tawheed—Allah had safeguarded the man (which is evident from the words “and their father was a righteous man”) and Allah does not stop there but safeguards his children as well.

Imaam Bukhari narrates on the authority of Jabir bin Abdullah that

Abdullah bin 'Amr bin Haram died and was in debt to others. I asked the Prophet to intercede with his

creditors for some reduction in the debts. The Prophet requested them (to reduce the debts) but they refused. The Prophet said to me, "Go and put your dates (In heaps) according to their different kinds. The Ajwa on one side, the cluster of Ibn Zaid on another side, etc.. Then call me." I did that and called the Prophet. He came and sat at the head or in the middle of the heaps and ordered me. Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them. In other narrations, Jabir said; The Prophet said, "He (i.e. 'Abdullah) continued measuring for them till he paid all the debts." The Prophet said (to 'Abdullah), "Cut (clusters) for him (i.e. one of the creditors) and measure for him fully."

Abdullah bin 'Amr bin Haram was martyred in the battle of Uhud, and left behind 9 daughters and debt. Being his son, it came upon Jabir to pay of the debt and take care of his sisters. However the harvested dates were not sufficient to cover the debt let alone be adequate for the welfare of his family. However look at how Allah takes care of those who hold tight to His Tawheed. Even though the dates weren't far less than the debt, still he was able to pay it completely off and still retain some of the harvest for himself and his family.

This blessing was a consequence of following the Tawheed that the Messenger was sent with. This Tawheed; this Aqeedah; this Taqwa—Look how Allah took care of him (by granting him martyrdom) and his family (by not being burdened by his debt).

Those who safeguard the Right of Allah (His Tawheed, His Aqeedah) then see how Allah safeguards them and their families from fear and harm. The safeguarding of Tawheed—You worship anything besides Allah or call upon anything or anyone for help or anything—is all that Allah asks of his slave and in exchange He is Willing to give His servant peace and tranquility. However once one starts to falter in his Tawheed then let it be known that Allah will also take away His blessings, the safety and tranquility will no longer exist. How can we expect Allah to grant us our right, while we are deficient in His Right? Know that if you pass by that ambiance where the Right of Allah is not being implemented then you will see bid'ah and shirk within that area and the people will be living in fear.

The Messenger of Allah said that there will come a time that such trust and security will exist that a goat and a lion will drink from the same place. And there will be so much food that if a fruit was taken from a tree it will be sufficient to feed an entire family.

During the lifetime of Umar bin Abdul Aziz there was so much zakat coming in that the Baitul Maal was completely full and still there was an inflow of wealth coming in (can any nation claim to this today). There was so much wealth coming in that there no longer existed any poor people to distribute it to. So Umar told the people to go to their areas and buy and free all the slaves.

And in another narration it has been said, under the authority of Hafidh bin Khudaabah [could not make out the pronunciation], that during the time of Umar bin Abdul Aziz there existed such security and tranquility. A shepherd would go to sleep while tending to his animals with no concern of any predators attacking his flock. One day after awakening from his sleep he noticed that one of his sheep had been eaten, when he Enquired as to what had occurred he was notified that the Kaliph, Umar bin Abdul Aziz had passed away.

This security existed within the land because Umar bin Abdul Aziz was very keen in safeguarding the Right of Allah, not only upon himself but also upon the ummah, which was under his care. He was very strict in following the Sunnah of the Messenger of Allah and stopping the bid'ah.

Now let's look at ourselves and see if we safeguard this Right of Allah? Do we practice the Tawheed of Allah as was brought by His noble Messenger? The answer to this question can be seen in the Muslim ummah today. There is no safety or tranquility that exists within the lands—and how can it exist when the houses of shirk and bid'ah exist within us. However we too can obtain that safety and tranquility that the Salaf had, and all we have to do is safeguard Allah's Right. We must practice the pure Tawheed, Aqeedah, have Taqwaa in Allah and practice it all according to the Q'uran and authentic Sunnah, only then will we achieve the security and tranquility that we seek.

So let them worship (Allāh) the Lord of this House (the Ka'bah in Makkah). (He) Who has fed them

against hunger, and has made them safe from fear. [Qur'aysh 106:3-4]